(1) is a t'sim where only the Bella Coola are invited.
(2) " " " outsiders are called in.
(3) are half tyis, those who have not received tyi names } ? (damn)
(4) are ♀ who are ~~wives of tyis~~ ~~tsaks~~ but who have not tyi names }

Tyi ♀ are rare, they can sit down with the tyi men at a show.

When a man wishes to ~~hav~~ give a t'sim he sends out his messengers, with alk^{c}, to haul them. ~~He uses~~ The messengers use whistles, the use of which in Bella Coola is not ancient, & on the return of the messengers the whistles are used, they are sent wawa. A tyi is always sent to haul in foreign tyis, he beats time & uses the sisaok whistles etc, then the alk does the speaking. Returned home the six only tyis go into the (q lusta) where they do their talking, no others can enter. It is an insult if ~~a~~ Bella Coola tyis be not called by name. When the ~~t'sim~~ t'sim has returned one man comes ahead secretly, he who has used the sent whistle, & hides in the ♀ lusta, then the rest come into the house.

The food in the spoon canoes as (5), when ready it is called (6), & mixed with st'ies. (7) ~~It is~~ First of all ~~the~~ tyis ~~receive~~

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1) ♀ p. stakk. m. Blankusnam

a large spoon in which they eat the ollalies, then lard grease is given to all & Sunday in special small boxes, the tyis get it first, they all hands. Then the sing men take up their songs, & all join in. At the end of this some of the giver's family take up the spoon go around & gather food-boys & all. Then are taken away labon, i.e. taken home. The damned canoes are absolutely filled with food. The canoes are then taken out. Then the people disperse, & do not return till next night. They take their food with them.

Next night there is again initiates, it does not matter whether one or more, are in the (Klusta). The people come in & sit down. & presents are given to the man giving the show, to make his name illustrious!" Then presents are given out, the tyis get most, the poor people less. Then is a good time, wrestling & so forth, making the tyis name, stand up. If the slave not stand up, well his name does not "stand up". There are plenty of witnesses to see how many presents of goods the famous foreign tyis have received; & the goods is then taken out. Schooner swears that there is no argument about the amount returnable, & each

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1) C & L aus Eun

man will make his own ~~name~~ head stand up by returning with interest, but there is a strict law which prevents a murmur about how much. Schooner swears that present made among tyis are not carefully counted, that it is a question of a man's will be make "his name stand up" whether or not he returns with interest - If however the son of a tyi: is always getting a hot drink he loses his status; this is always after the death of a parent. In this case his ~~parents~~ name goes down the scale, as Mountain Jim's has.

At t I m there is a certain amount of pollygication. I certainly some kussum, but not a great deal. At busiet business, the women sleep in the house, no shirt, plenty young men — la voila'. But not part of the established order.

Bella Bellos (not Bella Coola), if a man wishes to kussum another's wife, he often does so, but noone is angry. She gets goods, gives them to her husband & he & her relatives are the best of friends & go hunting togetter.

① a marriage without witnesses. A man take his sweet heart to his house, & lives with her without marriage,

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he just wants to. This was quite common in the old days, but ~~the children did not participate~~ never for girls. It is always marriage before witnesses. Sometimes a ceremonier would marry two couples but not often; and his children were not particularly up in the world.

~~A girl sent off to the house of the intending bridegroom, she was then~~ had to be beaten.

Outside the house where a marriage takes place many young boys play around. Inside are many witnesses.

At the time of marriage, the groom & his family throw down presents outside the house to the bride & her family. Inside the ~~F~~ of the groom & the groom come in, & ~~a girl~~ the father of the bride gives them all a little food. Then some small girl, usually a sister etc of the groom stands up, comes to the bride & asks her to come across the house. The bride gives her some blankets & joins her future husband. Then she goes to ~~his~~ her new home & ~~now~~ her family goes with her.

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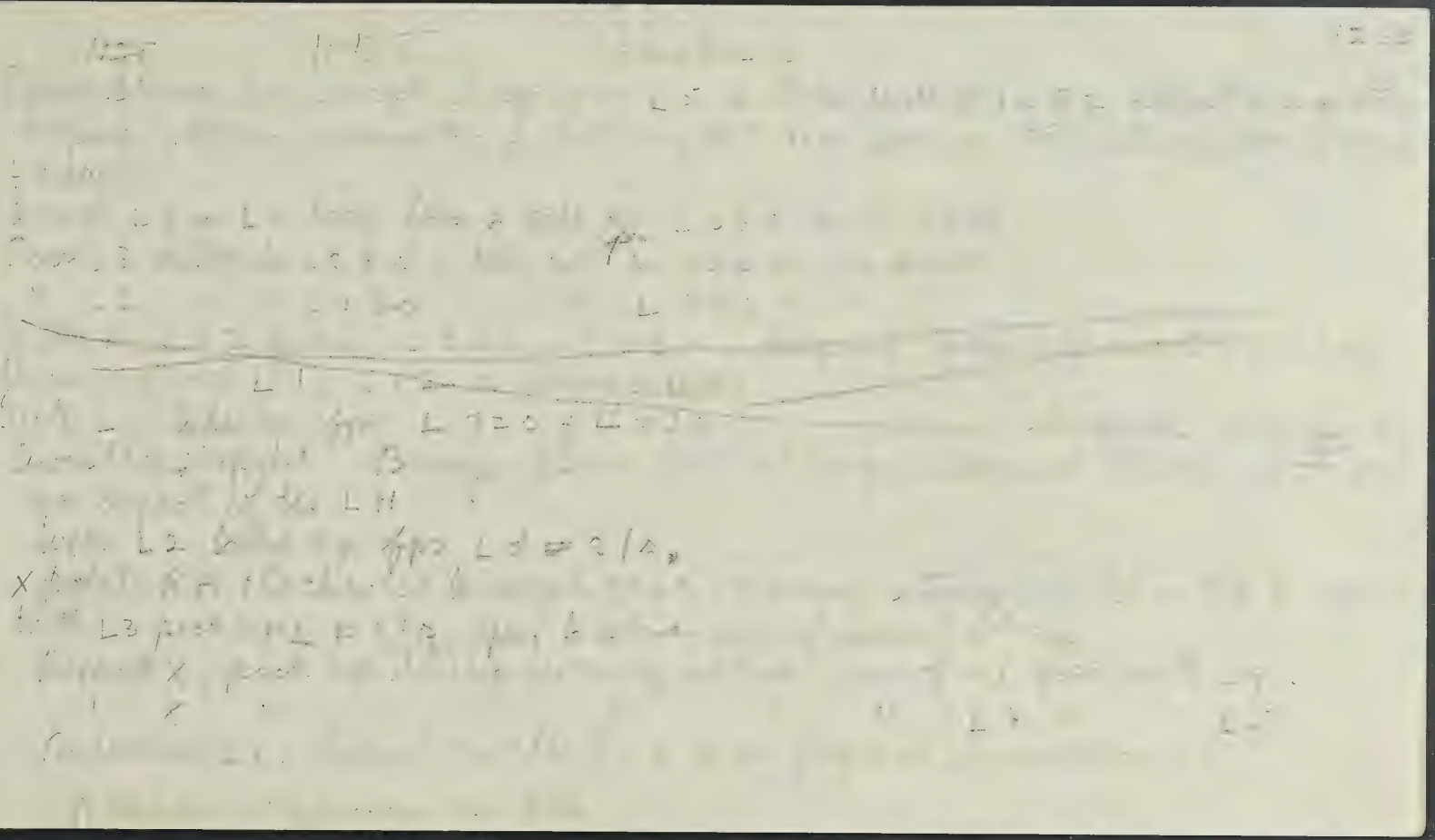

& would themselves beautiful, an alk' calls them back to the dance-hall. ~~The song with~~ ③ & S's B sit down on the raised platform in front of the (flute) & ~~the man~~ ~~and plays~~ S's mother ~~sings~~ sort of subdued lullaby. The ~~song~~ soul is brought down to the fetus, not to believed. S's brother gets up & brings her song ④ (brought to them from above, & then ~~the song was born~~ from them ②, translates it to the people. The song ~~when~~ then sung in unison. The ye'ix ~~brought a song~~ S's B & he ~~get a song~~ then sings, sitting down among the sing when ③ hits the (flute). Then ②, interprets the meaning to everybody. (28) Then all hands sing, led by ⑤, who is an applesauce. Then he gets up & ~~sing~~ dances, while the O and alk' applaud by singing. Then S's mother gives good food to all — a real eating potlatch.

If a boy hears a little of the dessert business he must at once be made dessert.

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(24) All Bushmen dance people blackened their faces except the others.

(25) ~~He~~ S's brother pretended to be out of breath, & only danced a little with his (P's nalla) deer's guide.

(26) This ~~makes them~~ prepares the good temper of ~~the Bushmen~~ Hyp aloft, it makes them sit down.

(27) This ½ moon thing are known on the feet with the painting of the sun exemplified, then more are known.

(28) This interpretation is constant, but each new dance has a new song. Thus every ~~Bushman~~ takes uses the same general interpretation, but the song differs according to the (gift) received. S's brother knew the trick & the name ǂkwanda is now used by Harry's boy, who however has not put the power into use.

(29) wsklò is the name for a ǂ's in in Bushman business.

as everyone thought they were dead. Here again is the change of time between us & Sun. This was the first that people knew of the presence of this strange creature. It had given the oldest girl a very small box in which was power. She did not know what it was. It was gave it to her father who succeeded in all his ventures.

(40) is the eldest of these heavenly (saints), all of whom are brothers & sisters. When a man wears his mask, he becomes himumalotta for the time being.

Note (I am ashamed for his disorder). ~~The~~ His brother did not often call down ombambikba to receive presents, but ~~often~~ only ~~when~~ done when a shusuit ~~is~~ insisted, ~~he~~ simply did his business in the method of play without calling on the (yeax) comes down to fun at dusk, sometimes in the ~~mid~~ house, sometimes in the dance-hall, & he stands up & hollers. Always preparatory to a shusuit dance a yex comes down from above & lodges in the man, if he does not want to dance, well he sends it away. The man does not know exactly when the yex will come, except that it will be at dusk. He feels its arrival as a sort of a bump, & at once stands up & utters a booming whistle. The ombambikba believed in a real heavenly visitor, while all the shusuits know it is nothing but rot. ~~Then he feels as able to summon all to his own house~~ Any women who are present then